

ARTICLES
to be enquired of by
the Churchwardens and Swornmen

within the Diocesse of Lincoln, and the

truth thereof to be by them vpon their othes
duelie presented vnto the Bishop, or his Depu-
ties, at his visitation, now to be hol-
den this present yeere of our Lord

1591. with particular an-
swer to euey Interro-
gatorie.



Imprinted at London by Tho-
mas Orwin.

to be examined or by

the Court of Sessions

and the Court of Exchequer

and the Court of Common Pleas

and the Court of the Admiralty

and the Court of the Chancery

and the Court of the Exchequer

and the Court of the Common Pleas

and the Court of the Admiralty

and the Court of the Chancery

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1750

**Articles Ecclesiasticall to be enquired
of by the Churchwardens and Swornemen, within
the Dioces of Lincoln, in the visitation of the reuerend Fa-
ther in God, William, Bishop of the said Dioces, this present
yeere 1591. and the 33. yeere of the reigne of our most gra-
cious Soueraigne Ladie, Queene Elizabeth, &c. and here-
after till the next visitation to be enquired of, and
from time to time presented.**

Matters enquirable concerning the Minister.



First, ye shall enquire and truely present vpon your othes taken, whether you doe know of any, which hath thrust himselfe in to any function Ecclesiasticall, without ordinarie calling, as to say publike seruice in Church or Chappell, not being ordered Deacon at the least, or otherwise lawfully tollerated.

*Ministring
without cal-
ling.*

2 Whether your Minister be suspected or reported to haue obtayned his Benefice, by any Simoniacall compact, made either by himselfe, or others, directly, or indirectly: or doe let out any part of his living to any, in consideration that he hath obtayned the same, or doe giue or let in part, or all, his living.

Simonie.

3 Whether he be diligent in studie of the holy Scriptures for further encrease in knowledge, and for that purpose haue, if he be vnder the degree of a Maister of Arte, at the least, the new Testament in Latine and English, and whether he doth daylie conferre certaine Chapters thereof together, vsing at vacant times such good and seemely exercise, as may keepe him from sluggishnes and idlenesse.

*Testament
in Latine
and English.*

4 Whether the Minister doth keepe wel the Register booke of all Weddings, Burpings and Christnings, and once euery yeere exhibite a coppie thereof by indenture to the Ordinary.

*Register
booke.*

5 Whether any Minister take vpon him, not being licensed, to expound the Scripture, and therby omit vpon any Sunday the reading of a part of an Homilie at the least, or vpon any other occasion do omit the same.

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*Marrying
any without
licence.*

*Churching
of lewde wo-
men.*

*Serving cure
without li-
cense.*

*Letters te-
stimoniall.*

*Wast or
spoile of
Church or
Church
goodes.*

*Ministring
in his owne
person.*

6 Whether any Minister haue married any without banns thrice asked, otherwise than by license of the Ordinary, or haue vsed the forme of thanksgiuing for a woman after childbirth, being unlawfully begotten with childe, otherwise than in forme of a penitent person, viz. in a white sheete, &c. or before sufficient caution taken that she should not depart the parish till she should performe such penance as should be intoynd by the Ordinary.

7 Whether any doe serue as a Minister or Deacon not licensed vnder the Ordinaries seale, or serue two cures, and whether any Minister coming out of an other Diocese haue not the Ordinaries letters testimoniall, concerning aswell the cause of his departure, as his behaviour, and what stipend your Cura hath by yeere?

8 Whether your Minister, or any other, haue taken away any part of any Church, Chappell or Chauncell, or Almshouse, or baken made any spoyle or wast vpon his Benefice, either in his timber or woods, or by felling trees in the Churchyard or otherwise, or haue suffered his buildings or Chauncell to fall to ruine and decay?

9 Whether your Parson or Vicar doth not in his owne person at the least sometimes in the yeere both say publique prayers himselfe, and also administer the Communion himselfe, according to the booke of publique prayer.

10 Whether your Churchwardens haue suffered any man to minister the Sacraments, or doe any other office of a Minister in your Church or Chappell, which is not your Parson, Vicar, or Curate, or which is not by sufficient authoritie abled and licensed thereunto: Or whether any at all with you minister not the same according to the Lawes and publique order of this Realme.

11 Whether that your Parson or Vicar being residēt vpon his Parsonage, or Vicarage, haue once at the least euery quarter ministred the holy Communion in his owne person within the Parish Church whereof he is Parson or Vicar, vsing in the same ministration the precise forme and rites prescribed by the Lawes of this Realme, without any innouation or alteration.

12 Whether

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12 Whether any farmer of Benefice take upon him to admit or reject any Minister to serve, or not serve where he is farmer, without the authority of the Ordinarie, or no.

13 Whether the Parson, Vicar or Curate haue suffered any to preach and expound the holy Scriptures in your Church or Chappell, but such as be lawfully licensed thereunto vnder the hand and seale of the Bishop, and shall shew shewe the same to your Parson, Vicar, or Curate, vntill it be such preachers, as your Parson, Vicar or Curate, do certainly know to be authorized and licensed thereunto by me. And whether any doe expound the Scriptures in any Conuenticles in pillage houses, yea or no?

14 Whether your Minister vse any other rite or Ceremonie in the Church than is prescribed by the Booke of Common Prayer.

Contrarie to the communion booke.

15 Whether the diuine Seruice be not saide or sung plainly and distinctly, and according to the booke of common Prayer, in time conuenient, and in that manner that it may be best heard and vnderstood of them that be present, and whether the Sacraments be not reuerently ministered, and according to order set downe: And whether on Wednesdaies and Fridayes, the Litanie and other prayers appoyned be not sayd accordingly.

Common praier and Sacraments as they ought.

16 Whether your Minister doe not reade the Commination agaynst Sinners, with certayne prayers appoyned at the least thise a yere, besides the Lent time: And whether he doe not reade the Queenes Maiesties Iniuunctions quarterly in the Church?

Commination on and in iunctions to be read.

17 Whether he haue preached, or caused to be preached his monethly or quarterly Sermons at the least, and who they be that preached them, and whether he haue suffered any not licensed to preach, or forbidden any that was licensed.

Quarter sermons by licenced Preachers.

18 Whether any notorious offender, or whiche is out of charitie, or Excommunicate, or a Straunger of an other Parish, bee admitted to the Communion by your Minister, Or any Parishner without licence of his Minister where he dwelleth, doe communicate or frequent Diuine Seruice.

Vnmeet to communicate.

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not to be admitted.

Catechising the youth.

Perambulations without ceremonies.

Visiting the sicke.

Minister quiet.

Not resident how dispensed with hospitalitie.

Forsaking the ministry.

Service in any other parish then where he dwelleth, or such as have not by examination bene found to be able to say at the least the Lords prayer, the tenne Commandements, and Articles of the beleefe: and whether your Minister doe herein examine the Communicantes before they communicate?

19 Whether your Minister on Holidiaies and Sundaes in the afternoone doe not instruct all the youth of convenient age of both sexes in the Catechisme, or at least so many of them as time will suffer, and present such quarterly as refuse to come so to be catechised.

20 Whether your Minister vse the dayes of Perambulations accustomed, and that without wearing of any Surplesse, or any other rite, or staying at any old Crosse, and also without vsing any other prayers, than the 103. and 104. Psalmes, a Homilie for that purpose, the Litanie, and such sentences of Scripture, as are appoynted by Inunction in that behalfe.

21 Whether he doth diligently visit the sicke and comfort them, with exhortation to them to contribute by will for the reliefe of the poore, as their abilitie shall serue.

22 Whether is your Minister a peacemaker, and exhorter of his Parishioners to christian loue and concord, and such a one as is no sower of discord amongst neighbours?

23 Whether is your Parson or Vicar absent from among you aboue 80. dayes in any one yeere in all, not being lawfully qualified and dispensed withall, and being so licensed, whether is the cure serued by an honest learned Curate: whether doth he not at the least for one moneth in the yeere keepe hospitalitie at his liuing, and also giue, if his Benefice be aboue twentie pound a yeere, the fortieth part thereof to the poore?

24 Whether any Minister do forsake his function, and giue himselfe to any other trade of life than is fitte or may be incident with that calling?

25 Whether your owne Parson, Vicar or Curate, be any common resorter to open games, playes or assemblies whatsoever (in ciuil causes) or do keepe, or suffer to be kept in his Parsonage, Vicarage, or other his dwelling house, any Alehouse, Tipling.

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Tiplinghouse or Tauerne: or that he do, or haue kept any suspicious woman in his house: or that he being unmarried, doth keepe any woman in his house vnder the age of 60 yeeres, except his Daughter, Mother, Aunt, Sister or Neece, and those of good and honest name: or whether he himselfe be any haunter of Alehouses, Tauerne, or suspected places, an Hunter, Harbinger, Dicer, Carder, a Swearer, or otherwise do giue euill example of life, whereby the word of God, and the forme of Religion now vsed by the lawes of England is, or may any way be euill spoken of: And generally whether he behaue not himselfe soberly, godly and honestly, as becommeth a Minister of Gods most holy word?

26 Whether your Parson, Vicar or Curate, doe serue any more than one cure, and whether he haue license thereunto by me the Ordinary? *Seruing of one cure.*

27 Whether any doe preach, declare, or speake any thing in derogation of the booke of Common Prayer, which is set forth by the lawes of this Realme, dispraising the same, or any thing therein contayned: or any that do not in their Preaching and Sermons, pray for the Queenes Maiestie, giuing her Maiestie her vsuall title and stile, as law requireth, and in all Sermons heretofore haue been accustomed. *Speaking against the booke of common prayer.*

28 Whether your Parson, Vicar, or Curate, hath or doth maintaine any doctrine contrary or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holden at London Anno domi. 1562. for the auoyding of diuersities of opinions, & for establishment of consent touching true Religion, set forth by the Queenes authoritie: And whether any hauing bene admitted to his Benefice since the thirteenth yeere of the Queenes reigne, hath not within two moneths after his induction publickely read the sayd Articles in your Church in the time of Common prayer there, with declaration of his vnfeigned assent thereunto. *Articles of Religion.*

Matters enquirable concerning such of the Laitie as haue

more especiall dealing in some Ecclesiasticall matters,

and first of the Patrone.

Articles.

*Church
voyd.*

29. Whether the Patron suffer the Church to lye voyd without incumbent, and take any the profits thereof, and how long hee hath so done or any for him?

*Simonie in
the Patron.
Benefice in
Farme.*

30. Whether the Patrone haue freely bestowed the Benefice without any Simony, directly or indirectly, betwixt him & the incumbent, or any other: and whether hee doth not receaue his owne riches, or hath the Benefice whereof he is Patron, or any parte thereof in farme, or any otherwise?

Of Schoolmaisters.

*Schoolemai-
sters.*

31. Whether your Schoolemaister teaching within your Parish openly, or any Gentlemans house, bee licensed thereto by the Ordinary: whether doth he teach such bookes as he com-
manded to be taught, and that diligently, and whether is he re-
puted of sincere Religion and conuersation, and frequently of di-
uine seruice, or no?

32. Whether any Physicians or Surgeons practise Physi-
ck or Surgery without license of the Ordinarie?

Churchwardens and swornmen.

*Bookes and
other things
requisite in
Churches.*

33. Whether haue you in your Parish Church or Chap-
pell the booke of Common Prayer with the newe Kalender,
two Psalters, the great English Bible, the two volumes of
Homilies, the Paraphrase of Erasmus in English, the Table
of the ten commaundements whole and vnto one, a conuenient
Pulpit, a decent Communion Table on a frame, a linnen cloth
to couer the same, with some other covering of silke or such like,
a Communion Cup and couer of silver, a decent Surplesse with
Acenes, a sure Coffer with two lockes for the Register booke,
a strong Chest for the almes boxe with thre lockes thereto, and
all other things requisite?

*Superstiti-
ous bookes
defaced.*

34. Whether are al Alters taken downe to the very founda-
tion, and the place whitened and paved vnderneath, and the
Roodloft downe to the Crosse beame, all superstitious bookes
vnder either in the Church, or otherwise, defaced, together with
all monuments of superstition and Idolatry, as Vestments, &c.
and if not, in whose custodie are they or any of them?

35. Whether

Articles.

35 Whether any Churchwardens since the last visitation, haue suffered any unmarried woman begotten with child, to depart their parish before such penance done as was intoynd?

Incontinent Women departing before satisfaction.

36 Whether is your Church sufficiently repayred, duely and decently kept, and Churchyard decently and sufficiently fenced, if not, in whose default?

Reparations of Church & Churchyard.

37 Whether haue your Churchwardens from time to time truelie leuied twelue pence for every day of those who absent themselves from Church, and whether hath the same been bestowed upon the poore as it ought, or no? And whether the Churchwardens themselves haue absented themselves, or been negligent in their duetie, or in frequenting diuine service?

The penaltie of absence to be leuied.

38 Whether haue any Churchwardens or Swormen since the last visitation, or at that time, concealed any disorder or crime done in your Parish, or not presented the same to bee reformed?

Concealments of disorders.

39 Whether any Churchwardens delayeth vniustlie to giue account of the Church goods, or deteyneth any of the Church goods or common stock, and whether is the stocke of the poore mens boxe, falschfully and indifferently distributed to the poore without any partiall affection?

Account of Church goods.

40 Whether any Churchwardens haue continued in that office at any time aboue one yeere without a new election?

Churchwardens aboue a yeere.

Of the Clarke, and of the Church.

41 Whether the Clarke be appoynted, according to the custome of your Parish, whether is he obedient to the Minister in such things as belong to his office, and vseth diligence in keeping all things, belonging to his charge decent and cleane, whether is he able to reade distinctly, and to answer as appertaineth to him in the Church, and whether is hee suffered to reade any thing in the Church, saue the one Lesson, and the Epistle?

The Clarks election. Diligence and dnerie. Abilitie.

Matters incident both to Ministers and Churchwardens to looke vnto.

42 Whether when any man is passing this life, the bell bee not tolled, to mone the people to pray for the sicke, and whether there bee any ringing for any that dyed out of the Parish, and

Ringling when it ought, and ought not as Burials.

Articles.

*Ring-
ing at
other times.*

whether in the parish there be any more ringing than one thort
peale before, another after the buriall.

43 Whether there be any ringing in time of common pray-
er, or on all Soules eeven or day, or any Saints eeven, or vpon
any abrogate holpdaves, other than is vsuall on common wor-
king dayes, or other then ringing to common prayer, or Ser-
mons, and that but moderate.

*Vnseemely
partes in
Church or
Churchyard*

44 Whether any Lords of Misrule, Dauncers, Players,
or any other disguised persons do daunce or play any vnseemly
partes in the Church or Churchyard, or whether there are any
Playes, or common drinking kept in Church or Churchyard,
who maintaine and accompany such.

*Matters enquirable which concerne both Cleargy and Laity
indifferently as they are Christians.*

*Excommu-
nicated ob-
stinate.*

45 Whether any person in your parish hath remained ex-
communicate by the space of fortie dayes, & whether any such
do intrude himselfe to diuine Seruice, the Sacrament or pub-
lique assemblies, and who are encouragers and keepers of com-
pany with such as so remaine excommunicate.

*Abrogate
holidaves
and fish days*

46 Whether any holpdaves or fish dayes abrogated by au-
thoritie are either by your Minister bidden, or by any obserued
superstitiously, or any festiuall dayes vsed anew by any without
lawfull authoritie.

*Superiours
to bring
their Infe-
riours to be
catechized.*

47 Whether all superiours, as parents, masters, &c. doe as
much as in them lyeth, to bring their youth being aboue seuen
yeres and vnder twenty to the Church to be catechized on ho-
ly dayes, and Sundaves, in the after noone, and who they bee
which neglect so to doe, and who betwixt the sayd ages cannot
say the Catechisme.

*Holders of
opinions con-
trarie to
truth.*

48 Whether there be any strangers that sojourne in your
parish, especially, about Easter, and do absent themselves from
Church, or any hinderers or deriders of true religion or those
which professe it, any maintainers of superstition or false opini-
ons, or which holdeth & mainteineth any thing contrary, eyther
to

Articles.

to the Booke of common prayer, or the Articles of Religion set downe by the Clergy of both the Provinces.

49 Whether there bee any that refuse to come to diuine seruice in their Parish Church, or doe not frequent the same, or doe not, being of conuenient age, communicate thrice a peere, and namely, once about Easter, or receiuing haue not signified the same to the Minister in time conuenient, that he might examine the how they were instructed for partaking of so high misteries.

Absenters of themselves from church and Communion.

50 Whether any doe pray in an unknowne tongue, or vpon Beades, or doe any way number their prayers superstitiously, or doe reade, sel or deliuer any Popish bookes come from beyond the Seas?

Popish praying and Popish bookes.

51 Whether any be in your parish which at time of diuine prayers doe vse any iangling, talking, walking, or other vnseemly behauiour in Church, or Churchyard, or doe any way disturb Common prayer, &c. or doe vse any game or pastime abroade at those times, or sit in the Tauerne or Alehouse at such times, or which doe worke on Sundaies any handicraft worke, or which keepe open any shops for sale of wares, till Euening prayer be finished, or which depart either before prayers bee finished, or come late without cause sufficient, or which be brawlers or fighters in the Church or Churchyard?

Things forbidden in prayer time. &c.

52 Whether there bee any Inkeepers, Alewives, Victuallers, or Tiplers that suffer or do admit any person or persons in their houses to eate, drinke, or play at Cardes, Tables or such like games in time of Common prayer or sermon, on the Sundaies or Holidais: And whether there bee any shop set open. And whether there be any Artificer that do follow his worke or husbandrie on Sundaies or holidais, or whether there be any Butcher, or other y commonly vse to sell meate, or other things in the time of common prayer, preaching or reading of the Homilies, and whether in any Fayres or common Markets with you, falling on Sundaies, there bee shewing any wares, before morning prayer bee done, and whether any Markets be vled or suffered in your Churchyard?

Abuses on the Saboth day.

53 Whether any in your Parish bee knowne or suspected

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- Witchcraft.* to vse any *Witchcraft* or *Sorcerie*, charme, inchantment, or un-
Tellers of lawfull inuocation, and namely, *Midwives* at the labour of wo-
destinies. men, or any who doe take vppon them to tell *Destinies*, or to
Common guide men to things lost, any that resorteth vnto such for helpe
swearers. and counsaile, and finally, any blasphemers of the name of God
or *Swearers* among you.
- Incontinēcy,* 54 Whether any bee knowne or suspected to be *Adulterers*,
Drunkennes. *Fornicatours*, *Incestuous* persons, *Bawdes*, or recettors of in-
Lacke of continent persons into their houses, or which conuey or suffer
charitie. them to goe away before they doo make satisfaction to the con-
gregation offended, any *Drunkards*, *Ribalds*, malicious, con-
tentious and vncharitable persons, common slanderers, *Rap-
lers*, *Scoulders*, or *Sowers* of discorde amongst you?
- Deferring of* 55 Whether any child being bozne since the 13. yere of the
Baptisme or *Quenes Maiesties* reigne hath not been brought to be bapti-
baptizing at zed to your *Parish Church*, but hath been either baptized at
home. home or their baptism deferred.
- Poligamie.* 56 Whether there be any man that hath, or hath had at one
Incest. time, two wiues, or a woman two husbands, any married with-
Forsakers of in degrees of consanguinitie, or affinitie, set forth in a table for
marriage. that purpose, any diuorced, keeping companie still together, any
Precōtracts, married within the degrees forbidden, any which without
Contracts law haue forsake their wiues or husbands or liue not together,
with consent. any married that hath made *Precōtracts* to other, any that
Solēnization hath made *prisie* contracts, or haue married without consent of
in due forme their parents or gouernours, any married without banes thrice
and place. solemnely asked, or out of the *Parish Church* where the solē-
nization ought to haue been, without the *Ordinaries* license vn-
der his seale?
- Vsurers.* 57 Whether there be any that directly or indirectly doe take
Executors any vsurie or interest, who they bee, and what is the manner of
before the their vsurie.
- will proued or* 58 Whether any set downe in the last will and testament of
administra- any as executors doe presume to execute or deale with the dead,
tiō commit- goods before the will be proued, or any presume to administer
ted, before administration committed vnto them, any hinderers of
the

Articles.

the performance of such wil, any forgers or changers of wills, or any executors which haue not fulfilled their Testators will, especially in not paying legacies giuen to good & godly bles.

Forgers of Wills.

59 Generallie, whether you knowe any of the Queenes Injunctions broken, or any other Ecclesiasticall matter woorthie of redresse or no? and if you doe by the othes you haue taken, you shal cruelly present it, aswel now as hereafter, when it shal come to your knowledge.

Detainers of Legacies.

Injunctions &c. broken.

The Tenor of the Othe ministred to the Church-wardens and Sworne-men.

Yee shall sweare by almightie God, that yee shal diligently consider all and euerie the Articles giuen to you in charge, and make a true answere to the same in writing, presenting al & euerie such person and persons dwelling within your Parish, as haue comitted any offence or fault, or made any default mentioned in any of the same Articles, or which are suspected or defamed of any such offence, fault or default: wherein yee shall not present any person or persons of any euill wil, malice or hatred, contrarie to the trueth, nor shall for loue, fauour, meede, dread or any corrupt affection spare to present any that be offenders suspected, or defamed in any of these cases, but shall doo vprightly, as men hauing the feare of

God before their eyes, and desirous to maintaine vertue, and suppress vice. So

God helpe you.

FINIS